

A BRIEF
COLLECTION

Of Certain
Instances of Holy Scripture,
AND
Ancient Laws of England,

Concurring against

**Persecution, Oppression
And Injustice.**

Recommended to the serious *Consideration* of
all Sincere *Friends* to the King and
KINGDOM.

By *William Holgate.*

Printed in the Year 1686.

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OF CASES

Instances of Holy Scripture

AND

Ancient Laws of England

Concerning a King

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Curse not the King, no not in thy Thoughts, and Curse not the Rich, in thy Bed-Chamber; for a Bird of the air shall carry the voice, and that which hath wings shall tell the matter, Eccles. 10. 20.

Thus saith the Lord God, let it suffice you O Princes of Israel, remove Violence and Spoil, and execute Judgement and Justice, take away your Exactions from my People, saith the Lord God. Ezek.

45. 9.

This is the City to be visited, shee is wholly oppression in the midst of her. Jer. 6. 6.

He that turneth away his Ear from hearing the Law, even his Prayers shall be abomination. Psa. 28. 9.

O that thy were wise, that they understood this, that they would remember their latter end: Deut. 32. 29.

Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a Man, if there be any that executeth Judgement, that seeketh the Truth, and I will pardon it. Jer. 5. 1.

Blessed are they which are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven. Math. 5. 10.

Who is a wise man and endued with knowledge amongst you, let him shew out of a good conversation his works with meekness of wisdom. James 3. 13.

If the Foundations be destroyed, what can the Righteous do? Psa.

11. 3.

The Cretion *Radamanthus* *Virgil* ranks,
 Amongst Infernal Judges for his pranks,
 He first Condemned, then Try'd, and by his aw,
 Subserviant to his will, did make the Law.

Who makes his will his Rule, and Power his Law,
 Doth plainly shew, Gods will he doth not know.

He that convicts upon an Information,
 Not having heard the accus'd's Vindication,
 Perchance may hit the mark, yet is h's way
 Very unjust, as all good Laws do say.

*A Brief Collection of Certain Instances of Holy Scripture,
and Ancient Laws of England, concurring against
Persecution, Oppression and Injustice, &c.*

I will get me unto the great men, and will speak unto them, for they have known the Way of the Lord, and the Judgment of their God: Jer. 5. 1.

That the great men of England have in some degree formerly known the way of the Lord, witness some of the ancient and fundamental Laws of England, and the *Maxims* upon which they are grounded.

First that Book called *Dottor and Student*, ch. 2. p. 4. declares 'That the main and principal Foundation of the Law of England, is the Law of God, and that Law is written in the heart of man, which is, man created in the Image of God, and this Law is always righteous, stirring up the man to do that which is Good, and abhor that which is Evil; and therefore (saith the Book) against this Law, Prescription, Statute, Custom may not prevail, and if any be brought against it, they are void, and against Justice, &c.

And pag. 12. chap. 4. 'Every good Law is ordained for the health of the Soul, and to the fulfilling of the Laws of God, and to induce the people to fly evil desires, and to do good works. Also the Cardinal of Cambrey writes, that every Law of Man, must be consonant to the Law of God; and therefore the Law of Princes, the Commandments of Prelates, the Statutes of Commonalties, nor the Ordinance of the Church is not Righteous, nor Obligatory, except it be consonant to the Law of God.

And of such a Law of man that is consonant to the Law of God, it appeareth who hath right to Lands and Goods, and who hath not, for whatsoever a man hath by such Laws of man, he hath Righteously, and whatsoever he hath against (or contrary) to such Laws is unrighteously (and unlawfully) had.

And the intent of a Law-Maker, is to make the people Good, and to bring them to Vertue; and altho I have somewhat in general shew-

ed thes whereupon the Law of England is grounded (for of necessity) it must be grounded of these Laws (that is to say) of the Law Eternal, of the Law of Reason, and of the Law of God, &c.

But this shall be the Covenant, that I will make with the house of Israel, after those days, saith the Lord; I will put my Laws in their inward parts, and write them in their hearts, and I will be their God and they shall be my People, Jer. 31. 33.

With this agrees the Prophet of the Lord, Micah 6. 8. He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but so do justly, and to love mercy, and to walk humbly with thy God.

Stat. 20. Ed. 3. 1. 'The Kings justices shall do right to all, without respect of Persons, notwithstanding the Kings Letters or Command to the contrary, and if any such be, they shall acquaint the King and his Council therewith, they shall take no fee but of the King, nor give Council where he is a party, and if they do amiss they shall be at the Kings will in Body, Goods and Lands.

O house of David, thus saith the Lord, Execute Judgment in the Morning, and deliver him that is spoiled out of the hand of the Oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings, Jer. 21. 12.

Thus saith the Lord, Execute ye Judgment and Righteousness, and deliver the spoiled out of the hand of the Oppressor, and do no wrong, do no violence to the Stranger, the Fatherless, nor the Widow, neither shed innocent blood, Jer. 22. 3.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, &c. Matt. 25. 34. and vers. 40. Verily I say unto you, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

Magna Charta 29. 9. H. 3. 'No free man shall be taken, imprisoned, disseised, out-lawed, exiled, or other ways destroyed, or condemned without Tryal by his Peers, or the Law, Justice or Right shall not be sold, denied or deferred to any, &c.

Thou shalt not wrest the judgment of thy poor in his Cause. Keep thee far from a false matter, and the Innocent and Righteous slay thou not, for I will not justify the Wicked, Exod. 23. 6, 7.

And I charged you Judges at that time, saying, Hear the Causes between your Brethren, and judge righteously between every Man and his Brother, and the Stranger that is with him, Deut. 1. 16.

Ye shall not respect persons in judgement, but ye shall hear the small

Small as well as the great, you shall not be afraid of the face of man, for the judgment is Gods, *verse 17.*

And if ye call on the Father, who without respect of persons, judgeth every one according to his works, pass the time of your sojourning here in fear, *1 Peter 1. 17.*

Stat. 5. Ed. 3. 9. 'None shall be attached upon any accusation, nor fore-judged of Life or Limb, nor his Lands or Tenements, Goods or Chattels seised into the Kings hands, against the form of the great Charter, and the Law of the Land.

Stat. 28. Ed. 3. 3. 'None shall be put from his Lands or Tenement, Imprisoned, Disinherited, or put to Death without being brought to answer by due process of Law,

And *Nicodemus* said, doth our Law judge any man before it hear him, and know what he doth, *John 7. 51.*

Acts 25. 5, 7, 8, 10, 16. *Festus* told the *Jews* that it was contrary to the *Roman* Laws to condemn any man, before he that was accused, had the accusers face to face, and had license to answer for himself concerning the Crime laid against him.

One Witness shall not rise up against a man for any Iniquity, or for any Sin, in any Sin that he sinneth: At the mouth of two Witnesses, or at the mouth of three Witnesses, shall the matter be established, *Deut. 19. 15.*

In the mouth of two or three Witnesses, ever word may be established, *Matt. 18. 16.*

Stat. 4. Hen. 7. 12. 'The King commandeth all Justices of Peace, diligently to exercise their Office, to the end, that his people by that means living in peace, and enjoying their own Husbandry may flourish, he also chargeth all both Poor and Rich that shall suffer any grievance from others (wherein a Justice of Peace may intermeddle) that they forth with make complaint thereof to the next Justice of Peace, &c.

Open thy Mouth for the Dumb: In the case of all such as are appointed to Destruction. Open thy Mouth judge righteously and plead the Cause of the Poor and Needy, *Prov. 31. 8; 9.*

Blessed are the Peace makers for they shall be called the Children of God, *Matt. 5. 9.* Then Disturbers and false accusing Destroyers of their peaceable Neighbours, shall not be so called.

Magna Charta. chap. 14. 9. Hen. 3. 'A free man shall not be amerced for a small fault, but according to the manner thereof, and for a

'great offence according to the quantity thereof, saving to him his contentment, and Marchant, saving his Merchandize, &c.

The clemency of English Natures hath resolved into an Axiom, that Penal Laws are to be taken (*in Mitiori Sensu*) in the more mild and favourable Sence, and that Amerciaments should have (*Misericordia*) mercy in them.

Here Mirror of Just. title Abuses of Common Law. 'It is an abuse to judge a man to divers Punishments for one Trespass, as to a Corporal Punishment, and to a Ransom; since Ransom is but a redemption from corporal punishment by a Fine.

'It is the Kings interest to have his Subjects pacified; force is an enemy to the Law.

Magna Charta chap. 14. Mirrour sit. Disseisin & Reddisseisin, chap. 2.

§. 25. 'If one Distrain me so outrageously that I cannot Manure, Plow, or use my Land duly, in which case it makes one an outrageous Distrainer, the reason given by Chief Justice Cook is, for Trade and Traffick is the livelihood, and the life of the Common-Wealth, wherein the King, and every Subject hath an Interest, whence it follows, that they who destroy Trade, by their excessive distresses and spoil on the Subjects Goods and Merchandize, &c. do act against the Interest both of King and Kingdom.

Wo is pronounced by the Prophet against them that put far from them the evil day, & causes the date of violence to come near, *Amos 6. 5.*

He that hath not oppressed any, but hath restored to the Debtor his Pledge, hath spoiled none by Violence, hath given his Bread to the Hungry, and hath covered the Naked with a Garment, hath executed true Judgement betwixt man and man: He is just, he shall surely live saith the Lord, *Ezekiel 18. 7, 8, 9.*

Do Violence to no man, neither accuse any falsely, and be content with your wages, *Luke 3. 14.*

The Prophet having a sight and sence of Gospel times, saith, wasting violence, and destroying shall not bear rule, but be abhored of, all that shall know the Lord, *Isa. 11.*

The Lamb and the Wolf shall feed together, and the Lyon shall eat straw like the Bullock, and dust shall be the Serpents food, they shall not hurt nor destroy in all my holy Mountain, saith the Lord, *Isa. 65. 25.*

If ye fulfill the Royal Law, according to the Scriptures, thou shalt love thy Neighbour as thy self, ye do well, *James 2. 8.*

It is very apparent, that the Fundamental Laws of *England* are consonant with the Royal Law of God, written in the heart of man by his holy Spirit, so let all who have the least spark of reason left in them Judge, whether it is not high presumption against God and his unlimited Prerogative, & Law written in the hearts of his people (*Jer. 31. 33.*) to set up mans Law above it, and force the execution thereof against it. Oh, that all that are in Authority would Read, Meditate and seriously Consider the Testimony recorded *Isaiah 59.* that so they may never cause the cry of Oppression to be laid at their Doors.

I could give a large account out of *Cook, Shepherd, Fortescue, Waterhouse, Keeble* and others, who have written in the praise of English Laws, and of the great care the makers thereof had, for the preservation of Husbandry and Trade, and that such as were employed therein might be preserved from Rapin, Wrong, or other Injuries, or be vexed or injuriously punished, by Ill, Loose, Vicious, Covetous, Poor and Beggerly Persons; for the Law's Wisdom is apparent, in that it has excluded necessitous persons, and such as have accustomed themselves to shift and shirk from all Credit as Witnesses, and also all such persons as may or doth expect any reward or profit by the recovery had by their Testimony.

I do not read of any Statute, Law or Decree, that is in force in *England*, that appoints a punishment for any man or men, that worships God in Spirit and in Truth; neither doth any English Law (I know of) appoint a punishment for any that meets together upon a Religious account simply and barely; but punisheth all such as makes Religion a Cloak for their evil Intentions, who meeting obscurely, something that is evil in it self, either in words or actions at such Meetings being said or done.

For the *Liturgy* of the *Church of England*, hath this precept, 'That it is very meet, right and our bounden duty, that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, * Almighty Everlasting God, &c.

I will therefore that men pray every where, lifting up holy hands without wrath and doubting, *1 Tim. 2. 8.*

Upon the first day of the week, when the Disciples were come together to break Bread, *Paul* Preached to them, ready to depart on the morrow, and continued his speech until midnight: And there were many lights in the upper Chamber where they were gathered together, *Act. 20. 7, 8.*

And

And *Paul* dwelt two whole years in his own hired house, and received all that came in unto him: Preaching the Kingdom of God, and teaching those things which concerning the Lord *Jesus Christ*, with all Confidence, no man forbidding him, *Acts* 28. 30, 31.

On *All Saints day* *Mat.* 5. to the 13 *vers.* is appointed to be read; And seeing the multitudes he went up into a Mountain, and when he was set his Disciples came unto him, And he opened his Mouth and taught them, &c.

And the people were astonished at his Doctrine: For he taught them as one that had Authority, and not as the Scribes, *Mat.* 7. 28, 29.

Seeing then that the Antient Fundamental Laws and Statutes of *England*, the Exposition made upon them, by the great Judges, & men learned in the Laws of this Land, in praise of them, the confirmation whereof great Judges, in our own days allow of the Testimony of holy Scriptures confirms, the *Liturgy of the Church of England* allows, and also enjoins; who can think that Persons affecting the Law, true Friends to the King and Kingdom, should ever be so far mistaken as to strengthen the hands of them that Prosecute, Punish, Perseute and Destroy, sober, peaceable upright hearted people (reprochfully called *Quakers*) against whom nothing that is evil in it self can justly be proved, or ever hath been proved, but only concerning the worship of their God.

O ye great men of *England*, read *Daniel's* Cause of being Persecuted, recorded *Daniel* 6. 5. Then said these men, we shall not find any occasion against this *Daniel*, except we find it against him, concerning the Law of his God; the whole Chapter is worth your reading, and your consideration. As also the record of *Esther* concerning *Hamans* haughtiness, who because *Mordicai* the Jew did not bow unto him, nor reverence him as he expected, sought occasion to destroy him, and all the Jews that were in the Kingdom of *Abasuerus*, promising to bring ten thousand talents of Silver into the Kings Treasuries.

Where *First*, Let it be observed, as well as it is recorded, that *Mordicai* (though a Jew, and his and their Laws (as to Religion) were diverse from all people of *Media* and *Persia*) yet he was admitted to sit in the Kings Gate, having discovered the treasonable intent of *Bigan* and *Tereb*, two of the Kings Chamberlains, *Esther* 2. 21.

Secondly, the regard *Mordecai* had of Gods Honour and Commandment, not to give flattering titles, or accept any mans person,

Job 32. 21, 22. Therefore did not *Mordecai* bow unto *Haman*, nor do him such reverence as he expected, *Ester 3. 2.*

Thirdly, The Envy, Wrath and evil Intent that arose in *Haman* against *Mordecai*, and the reason of it, as in *verse 5.*

Fourthly, The way and method he took to accomplish and avenge himself of him, *verse 8.* He informed the King, saying, There is a certain people scattered abroad, and dispersed among the people in all the Provinces of thy Kingdom, and their Laws are diverse from all people, neither keep they the King's Laws, therefore it is not for the King's profit to suffer them (the margin hath it) it is not meet or equal to suffer them, *verse 9.* If it please the King let it be written, that they may be destroyed, and I will pay ten thousand talents of Silver, to the hands of those that shall have the charge of the business, to bring it into the Kings Treasuries.

Fifthly, *Mordecai's* behaviour upon knowledge of the Kings decree, for his and the Jews Destruction, *Ester 4. 1.* He rent his Clothes, and put on Sackcloth and wept bitterly. Mark, He did not plot or conspire Treason, neither did any other of the Jews that were in the King's Provinces meet together to plot and conspire Treason, but *verse 3.* In every Province whithersoever the Kings Commandment, and his Decree came; there was great Mourning amongst the Jews, and Fasting, and Weeping, and Wailing, and many lay in Sackcloth and Ashes; mark, they did not meet to do any evil against the King, his Crown or Dignity, though rendered and accounted Seditious.

Sixthly, The way the Jews took for their help, and to prevent the Decree against them, They gathered all the Jews that were present in *Shushan* together, to Fast and Pray and patiently waited the Lord's will concerning them, *Ester 4. 6.*

Seventhly, How much the Kings damage would have been by so cruel and outrageous a work, as the destroying of a great number of Families of the Jews, which were scattered abroad through the hundred twenty and seven Provinces of his Kingdom, who were industrious people. And it is a certain Truth that the Glory of a Prince is in the multitude of his People, not idle loytering Beggars, or prophane spend-thrift Informers, but men of industry and diligence, as the Jews were: But alas, who, that are truly conscientiously Religious can escape, seeing their conscientious meeting together to pray unto God, and worshipping him, is made so great a crime, as to forfeit the fruits of their Industry and Diligence.

Eighthly, Read the just judgment of God upon *Haman* and his Family, with his abettors (who giving the King knowledge of the great damage that would ensue to his Kingdom, by *Haman's* wicked device, which he had devised against the Jews, turned the heart of the King, so that he caused the evil *Haman* intended, against *Mordchai* and the Jews, to fall upon his own head, *Ester* 9. 25.

Ninthly, The Lord's good will to his people, and the peace and tranquillity of the King and Kingdom, when the wicked Counsellor was removed from the King, *Ester* 10. 2.

Take away the wicked from before the King; and his Throne shall be established in Righteousness, *Prov.* 25. 5.

But the wicked are like the troubled Sea, when it cannot rest whose waters cast up mire and dirt, *Isa.* 57. 20.

Scripture records *Haman* and his Counsel wicked, How then shall any in this day, who are found doing things of the same nature be reckoned otherwise?

Therefore, O ye great men of *England*, if you love the King, and tender your own Souls good, your Childrens and Families happiness after ye, labour to put an end to those Laws, by which a great number of industrious and laborious innocent peaceable people suffer, and that near to the utter ruin of many of them and their Families; for be assured that the sums of money which (by such prosecution) comes into the King's Treasuries, will not countervail the King's damage, nor answer the gain that would come to the King by their lawful employments and Trades.

I observe in that excellent Declaration of King *Charles* 2. dated *December* 26. 1662. He declares his wonderful Restoration without the least blood-shed, by the military sword, and expresseth his Clemency, or the Clemency of his Nature towards conscious persons, reflecting upon such as by words or practise renders him otherwise, and accounts them wicked and malicious, yea the most dangerous Enemies of his Crown, and of the peace and happiness of the Nation.

Considerations are to be had to the persons of men, and to the Laws of Charity more then to the triumping in any opinion, for whatsoever is against the foundation of Faith, or contrary to good Life, or destructive to humane Society, ought not to be tolerated; mark, then no wicked Informers, or such who have, or will swear that people, peaceably meet together to worship God are Riotters.

And the experience which *Christendom* had in these last Ages is argument

argument enough, that tolleration of differing Opinions is so far from disturbing the publick peace, or destroying the interest of Princes or people, that it doth advantage the publick, it secures the peace, because, there is not so much as the pretence of Religion left to such persons to contend for, it being already indulged to them, and they Industrious, who desires to be serviseable in their Generations, cannot but Love and Honour that Government that preserves them in the quiet and peaceable enjoyment of whats their own, free from Rapine and Spoil.

Eusebius in his second Book of the Life of *Constantine*, reports these words of that great Emperor, ' Let them which err with joy receive the like fruction of peace and quietness with the faithful, sith the restoring of communion and society may bring them into the right way of Truth, let none give molestation to any, let every one do as he determines in his mind.

' For it may be safe in diversity of perswasions, and it is also part of Christian Religion, that the liberty of mens Consciences should be preserved in all things, where God hath not set a limit, and this is his limitting power, to do good unto all, and to keep a Conscience clear both towards God, and towards all men.

Now the end of the Commandment is Charity, out of a pure Heart, and of a good Conscience, and of Faith unfeigned, *1 Tim. 1. 5.*

He that followeth after Righteousness and Mercy, findeth Life, Righteousness and Honour, *Prov. 21. 21.*

Mercy and Truth preserves the King, and his Throne is upholden by Mercy, *Prov. 20. 28.*

If therefore you would that God should preserve the King, as for the mercy he hath shewed hitherto, and that you would have his Throne to be upholden, suffer not your selves to be over-awed, or grown upon by a false, merciless, persecuting, furious people, whose conversations manifestly shew what it is their inclinations lead to (that is to say) Rapin and Spoil, for covetous envious ends, subverting the Laws to contrary ends, then they seem to have been made; as *22 Car 2.* The Preface of which act is to prevent and suppress seditious Conventicles, and such as at their Meetings, under colour of Religion, do or may contrive Insurrections, as late experience hath shewn, yet hath the bent of that Act, by Covetous men, out of meer envy (thereby rendering the Government cruel) been greatly employed against a peaceable people, against whom neither plotting

of hurt against any, nor the least shew of Sedition ever been, or proved against them.

Let it be observed what a great man of *England* once said, discoursing of the hardship that many peaceable people in this Nation underwent by hard-hearted men, spoke on this wise, 'It is certainly a uneasy kind of life to any man, that hath either Christian Charity, good Nature, or Humanity, to see his fellow Subjects daily divested, of their Liberties and Birth-rights, and miserably thrown out of their Possessions and Free-Holds, only because they cannot agree with others in some opinions and niceties of Religion, which their Consciences will not give them leave to consent too, and which even by the confession of those that would impose them, are no way necessary to Salvation; and that there is in this Nation a gross mistake as to the point of Government, because it makes every man safely to depend upon the wrong place, and not upon the Governours, not a man living well towards this civil Government established by Law, but upon his being transported with Zeal, for every opinion that is held in the Church by those that have power; and I conceive it is a mistake in Religion, because it is, positively against the express Doctrine of Christ Jesus. Render to *Cæsar* the things that are *Cæsars*, and unto *God* the things that are *Gods*, *Matt* 22. 21.

Doubtless to meet together to worship and wait singly upon God; is a chief thing that is due unto him.

Then they that feared the Lord, spake often one to another, and the Lord harkened and heard it, and a Book of remembrance was written before him for them that feared the Lord, and that thought upon his Name, *Malachi* 3. 16.

Pauls advice is to avoid foolish and unlearned Questions, knowing that they gender strife; but the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them Repentance, to the acknowledging of the Truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will, *2 Tim.* 2. 23, 24, 25, 26.

Then not to ruin any, nor take by violence and force their Goods or Cattels, nor throw them into Prison, there to be destroyed if they have not their corrupt wills answered; but what will be the Portion, and Gods Sentence to all such their Aiders and Assistants, if they repent not, is recorded *Mat.* 25. 41, 42, 43, 44, 45. And vers. 46. And these

these shall go into everlasting Punishment, but the Righteous into Life Eternal.

Chrysostom said, 'It is not the manner of the Children of God to Persecute others to death about their Religion, but it hath been and is their condition to be put to Death themselves for the Testimony of the Truth. Moreover (said he) the shedding of blood about Religion, is an evident token of Antichrist, *Relig. Uris. p. 192.*

Méruardus said, 'That the best writers of that time did agree in one opinion, and with *Tertullian, Lactantius, Cassiodorus* and *Josephus, &c.* That people must inform men to imbrace Religion with Reason, and not compel them by Violence.

Most certain it is, That, that Religion which is defended with Cruelty is not grounded upon the Word of God.

Lactantius said, 'If you will with Blood, with Evil and with Torments, defend the Worship, it shall not thereby be defended but polluted, *lib. 5. chap. 20.*

'Where hast thou ever read in thy days (said *Menns*) in the writings of the Apostles, that Christ or the Apostles ever cryed out to the Magistrates for their Power, against them that would not hear their Doctrine, nor obey their words, I know certainly said he, that where the Magistrate shall banish with the Sword, there is not the right knowledge of the Spiritual Word, nor Church of Christ, it is, *Invocare brachium seculare.*

King *James* in his Speech to the Parliament, in the Year 1609 said, 'That it is a pure rule in Divinity, that God never loves to plant his Church with Violence and Blood; and furthermore said, It was usually the condition of Christians to be Persecuted, but not to Persecute.

King *Charles* the first in his Book called ΕΙΚΟΝ ΒΑΣΙΛΙΚΗ *Pag. 67.* In his prayer to God, 'Thou seest how much cruelty among Christians is acted under the colour of Religion, as if we could not be Christians unless we Crucifie one another.

Pag. 28. 'Make them at length seriously to consider that nothing Violent or Injurious, can be Religious.

Pag. 70. 'Sure in matters of Religion, those Truths gain most upon mens Judgements and Consciences which are least urged with secular violence, which weakens Truth with prejudices.

Pag. 91, 92. 'In point of true Conscientious tenderness, I have often declared how little I desired my Laws and Scepter should in-

‘trench on Gods sovereignty, which is the only King of mens Con-
‘sciences.

Pag. 123. ‘Nor do I desire any man should be subject unto me further
‘then all of us may be subject unto God

Pag. 76. ‘The injoyning of Oathes, upon people must needs in
‘things doubtful be Dangerous, as in things unlawful Damnable.

Pag. 1. In his prayer, ‘O, never suffer me for any reason of State,
‘to go against the reason of Conscience; which is highly to fight against
‘thee the God of Reason and Judge of our Consciences.

‘Clear up our understandings to see thy Truth both in Reason as
‘Men and in Religion as Christians.

Pag. 164. ‘Church affairs should be managed neither with Tyranny
‘Parity, nor Popularity neither People oppressed.

In his Advice to his Son *Charles 2.* ‘Your Prerogative is best shewed
‘and exercised in remitting rather then exacting the rigour of the Law,
‘there being nothing worse then legal Tyranny.

Pag. 241. ‘Alwayes kept up solid Piety, and those fundamental
‘Truths, which mend both hearts and lives of men, with impartial fa-
‘vour and justice.

Pag. 228. ‘Keep you to true Principles of Piety, Vertue and Ho-
‘nour, you shall never want a Kingdom.

Pag. 346. ‘It is indeed a sad state for any man to have his Enemies
‘to be Accuser, Parties and Judge.

From the afore recited Testimonies and Precepts I observe Four
weighty and undeniable Conclusions.

First, That Mercy and Truth, are two of the main Pillars that sup-
port the King and Kingdom.

Secondly, That Obedience to Magistrates ought to be for Conscience
sake, and not for Fear or Wrath.

Thirdly, That no Violence, or Injuries, ought to be inflicted, or
done to any manner of Persons, who makes Conscience of what they
do, and lives peaceably up to what it doth require because good Con-
science is the bond of true Obedience, according to the Scriptures,
therefore ought to be free and not compelled.

Fourthly, That the Fundamental and good old Laws, are the King
and Kingdoms best security, therefore not to be Sleighted, Contemned
or Undervalued.

Oh therefore, you that would be accounted Loyal, let your love to
the King be without dissimulation; for if you love him, you will love
that

that which supports him, and by your Fruits you are, and will be manifest.

Wherefore doth the way of the Wicked Prosper, wherefore are all they Happy that deal very Treacherously, *Jer. 12. 1.*

If a man say he loves God, and hateth his Brother, he is a Lye; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen, *1 John 4. 20.*

And this Commandment we have from him, That he who loveth God, Loveth his Brother also, *vers. 21.*

It is the great Commandment Christ taught his Disciples, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, this is the First and Great Commandment, and the Second is like unto it; Thou shalt love thy Neighbour as thy self; on these two Commandments hang all the Law and the Prophets, *Mat. 22. 37, 38, 39, 40.*

This is the very perfection of Christian Religion, the certain mark of a true Disciple.

Charge them that be Rich in this World, that they be not high minded, nor trust in uncertain Riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good Works, that they may lay hold on Eternal Life, *1 Tim. 6. 17, 18, 19.* Which that every one may certainly have an earnest of here, and the full enjoyment of happiness with God hereafter in that Life which shall never have an end, is the breathing desire of,

*Written in the 7th.
Month 1684. }*

William Holgate.

A Prisoner in *Tork-Castle*, for believing that the Record of Scripture, and Christs Command therein recorded, ought to be obeyed.

For Pride and Covetousness, Ambition, Envy, Revenge, Self-Love, Hypocrisie, Contempt of Goodness, Forced Opinion, the like, and the like, do breed the Worlds Confusion.

THE END.

that which supports him, and by your Fruits you are, and will be manifest.

Wherefore doth the way of the Wicked Prosper, wherefore are all they Happy that deal very Treacherously, Jer. 12. 11

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